

prelates and unjust excommunication; he called on the people to withhold their tithes from wicked churchmen, and exhorted husbands and fathers to beware of the priest's intimacy with the family ; but he taught no communism or other doctrines generally subversive of order. In July 1382, while the attack on Oxford was being conducted by the Primate, he was arrested and brought up before the Bishop of Lincoln, at the capital of his diocese. The friars, who had felt their influence waning before the new popular hero, presented a list of his heresies, slightly overstating what he had really said. It was to no purpose that the Mayor and best citizens of Leicester sent in a document affirming that Swynderby had not used the language imputed to him. He was condemned to the stake. Faggots, it is said, were actually being collected, when he was saved by the intercession of John of G-aunt, who happened to be in Lincoln. By recanting all his imputed heresies Swynderby obtained his freedom. This surrender did him such injury in the eyes of his supporters that he was forced to leave the neighbourhood of Leicester. He preached at Coventry for nearly a year and made many converts, until at last the clergy of the place forced him to move on, only to continue his mission in the far "West."<sup>1</sup>

His work at Leicester was carried on by his friends and by fresh helpers from Oxford. John Aston, who was journeying staff in hand through all the towns of England, paid a flying visit, during which he preached against Transubstantia-tion, and declared that the substance of bread and wine remained in the Sacrament. Swynderby had not ventured to go beyond covert references to the nature of the Host, but the new doctrine now became the accepted creed among the Lollards of the neighbourhood. Aston vanished as quickly as he had come.<sup>2</sup>

John Purvey had a more permanent local influence, for it was he who lodged with Wycliffe in the rectory, constantly attended his master till the end, helped him in his literary labours, and was looked up to by the inmates of the Lollard chapel as one specially versed in their leader's

<sup>1</sup> Knighton, ii. 189-98; *Fasc. Z.*, 334-40 ; Foxe, iii, 113-6.

\* Knighton, ii. 176-7 ; Wals<sub>M</sub> ii. 53-4 Is the same and refers to Aston.